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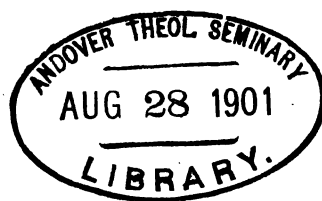
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TO
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EPITAPH

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REMEMBER

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WISDOM

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IN

THE

THE
EPISTLES OF S. CLEMENT
TO
THE CORINTHIANS
IN
SYRIAC

EDITED FROM THE MANUSCRIPT WITH NOTES

BY THE LATE

R. L. BENSLY, M.A.

LORD ALMONER'S PROFESSOR OF ARABIC
AND FELLOW OF GONVILLE AND CAIUS COLLEGE.

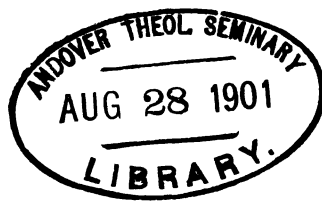
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PREFACE.

IT is with great diffidence that I now publish the late Professor Bensly's edition of the Syriac Version of the Clementine Epistles, the Syriac text of which, with the exception of pp. ~~629~~ and ~~630~~ was revised by him in 1876. A short time before his

For a description of the Manuscript, the class mark of which in the Cambridge University Library is *Add. MSS 1700*, see Bishop Lightfoot's Edition of S. Clement of Rome, Appendix. London 1877.

publish notes on the Syriac text of the two epistles, and this supposition was confirmed by the presence among the other papers of the first two pages of notes in a revised form. But

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PREFACE.

IT is with great diffidence that I now publish the late Professor Bensly's edition of the Syriac Version of the Clementine Epistles, the Syriac text of which, with the exception of pp. ~~220~~ and ~~221~~, was revised by him in 1876. A short time before his lamented death in 1893 Professor Bensly was looking forward to publishing the book in the course of a few months. I therefore imagined when I undertook to complete the work that my task would be little more than to see it through the press. An examination however of the papers which were placed in my hands by Mrs Bensly shewed me that, interspersed among notes on these Epistles, were a number of notes upon other subjects, and that these latter were indeed the more numerous. Upon arranging in order all the papers relating to the Clementine Epistles I discovered that they were by no means complete, and that of those in my hands some had already been published by Bishop Lightfoot in his Appendix. The rest were obviously in many instances Professor Bensly's working notes and, in their present form, not intended for publication. They seemed however to shew that Professor Bensly had at one time intended to publish notes on the Syriac text of the two Epistles, and this supposition was confirmed by the presence among the other papers of the first two pages of notes in a revised form. But

since these had obviously been copied long ago, and I can find no trace of revision of the remaining notes, while many have been lost, it seems not unlikely that Professor Bensly changed his mind as to the form of his edition, intending to put the result of his labours into an introduction. Such an introduction however as Professor Bensly would have written, had he lived to complete his work, is unfortunately quite beyond my powers; it therefore seemed best under the circumstances to publish everything in his notes which could be of use for the study of the Syriac version, or which could throw light on the question of its origin. I may remind readers that on this point Professor Bensly has expressed his opinion in his "Harklean Version of the Epistle to the Hebrews," p. 8.

I have endeavoured to the best of my power to verify references in the notes; but if they contain any errors or should convey a wrong impression, I would ask readers to put the blame upon me and not upon the painstaking and accurate scholar, whose loss only those who were privileged to be his pupils could adequately appreciate.

My best thanks are due to Canon J. Armitage Robinson, who has kindly allowed me to consult him on various points.

ROBERT H. KENNETT.

QUEENS' COLLEGE,
July 19, 1899.

NOTES.

FIRST EPISTLE.

P. 3, l. 1. **ܠܡܠܟܐܘܬܐ**. This epithet, suggested no doubt by the title of the epistles which immediately precede, is not applied elsewhere in our MS. to either.

ܡܪܝܬܐ, so p. 5, l. 11, p. 22, l. 9. This spelling, which is occasionally varied in our MS. by **ܡܪܝܬܐ** (e.g. p. 22, l. 11), is found but rarely in White's edition of the Philoxenian (Matt. xvi 23, Mark ix 2, Luke v 8). These are the two forms which occur throughout our MS. The usual forms in White's ed. are **ܡܪܝܬܐ**, **ܡܪܝܬܐ**.

l. 5. **ܠܡܠܟܐܘܬܐ** (Gk κλητοῖς ἡγιασμένοις). This is the rendering of κλητοῖς ἁγίοις 1 Cor. i 2, Hark., but there are two passages in N. T. (Acts xx 32, xxvi 18) where in both the Pesh. and Hark. versions **ܠܡܠܟܐܘܬܐ** takes the place of **ܠܡܠܟܐܘܬܐ** which is the ordinary equivalent for ἡγιασμένοις.

l. 7. εἰρήνη = **ܠܡܠܟܐܘܬܐ** in these epistles as in Hark. In the few places where this translation occurs in the Curetonian Gospels it is found also in the Peshîṭtâ (viz. Matt. x 34 with the parallel passage Luke xii 51, and Luke xi 21). See *The Harklean Version of the Epistle to the Hebrews*, ed. R. L. Bensly, p. 24.

l. 8. The Syriac without doubt represents the reading of Cod. A, συμφορὰς καὶ [περι]πτώσεις, the former substantive being rendered by **ܠܡܠܟܐܘܬܐ** as in 2 Macc. xiv 14, the latter by two words **ܠܡܠܟܐܘܬܐ** **ܠܡܠܟܐܘܬܐ**. For since **ܠܡܠܟܐܘܬܐ** by itself might have suggested παραπτώματα (of which it is a constant equivalent in Hark.), a second word is added to detach it from this connexion.

l. 9. **ܠܡܠܟܐܘܬܐ** stands in the place of ἀδελφοί but translates ἀγαπητοί. The Syriac translator has replaced ἀδελφοί by ἀγαπητοί,

which has been omitted two lines below. A similar substitution occurs in ch. iv, probably because some form of ἀδελφός occurs immediately before and after. The rendering ܠܬܝܬܝܢܐ ܐܢܐ (also found in XLIII ܐܠ 1) is exceptional in two ways, by the introduction of the interjection ܐܢܐ as in XIV ܬ 15 and L ܬ 5, and by the absence of a pronominal suffix which is generally appended to the vocatives (1) ἀγαπητοί, (2) ἀδελφοί, (3) ἄνδρες ἀδελφοί, in this translation.

l. 10. ܠܬܝܬܝܢܐ ܐܢܐ. This is the constant rendering of ἐπιστροφή in Syr. Hex. (except in Ezek. xlii 11).

ll. 11—15. The deviations from the Greek which occur in these lines do not necessarily imply a different text, since they may all be traced back to two fundamental errors of the translator: (1) He failed to perceive that the government of περί was carried on to τῆς τε ἀλλοτριᾶς...στάσεως, and consequently introduced another preposition ܠܐ and began a new sentence: (2) In the words εἰς τοσοῦτον ἀπονοίας ἐξέκασαν he took the verb in the sense of ἐξεκαύθησαν and brought out more prominently the idea of motion suggested by εἰς. Compare εἰς τοσαύτην ἀπόνοιαν ἐρχόμεθα, ch. XLVI. Meanwhile as ἦν was left without any regimen, a simple verb was supplied to complete the sense.

l. 11. The Greek word στάσις is here retained in the Syriac, but is followed by the gloss ܠܬܝܬܝܢܐ its equivalent elsewhere in this epistle. The Greek word is retained under various forms in the Gospels both in the Pesh. and Hark. translations. In the Acts of the Apostles it is rendered by ܠܬܝܬܝܢܐ in both translations, except in Acts xxiii 7 Pesh. where it is paraphrased.

l. 11. The usage of ܬܝܬܝܢܐ in this translation is as follows: ܬܝܬܝܢܐ = ܬܝܬܝܢܐ ܐܢܐ 11, ܬܝܬܝܢܐ 9, 10, 12; II ܬܝܬܝܢܐ 14, ܬܝܬܝܢܐ 7, XX ܬܝܬܝܢܐ 11, 13 bis (13¹ om. ܬܝܬܝܢܐ C), 18, 21, ܬܝܬܝܢܐ 5 (om. ܬܝܬܝܢܐ A) 7, 10; XXIII ܬܝܬܝܢܐ 6; XXX ܬܝܬܝܢܐ 24 (om. ܬܝܬܝܢܐ C), ܬܝܬܝܢܐ 1, 2 (om. ܬܝܬܝܢܐ A); XXXII ܬܝܬܝܢܐ 8 (C); XXXIII ܬܝܬܝܢܐ 3, 5; XXXV ܬܝܬܝܢܐ 26 bis, ܬܝܬܝܢܐ 1; XL ܬܝܬܝܢܐ 18, 20, 24; XLV ܬܝܬܝܢܐ 1; XLVI ܬܝܬܝܢܐ 9; LI ܬܝܬܝܢܐ 2, LVIII ܬܝܬܝܢܐ 25; LX ܬܝܬܝܢܐ 5. In the second epistle x ܬܝܬܝܢܐ 10; cf. xv ܬܝܬܝܢܐ 25.

In some cases where both the Greek MSS. have ܬܝܬܝܢܐ the Syriac has simply ܐܢܐ, as in I ܬܝܬܝܢܐ 1, IX ܬܝܬܝܢܐ 25, XIX ܬܝܬܝܢܐ 7, XXXV ܬܝܬܝܢܐ 27, LXI ܬܝܬܝܢܐ 8; or the ܬܝܬܝܢܐ is not represented in Syriac at all, as in v ܐܢܐ 17, XIX ܐܢܐ 27, XLIV ܐܢܐ 17, and in XLVII ܐܢܐ 24, 25, where ܬܝܬܝܢܐ is only found in Cod. A.

We find an instance of ܬܝܬܝܢܐ where the Greek MSS. have καί in II ܬܝܬܝܢܐ 20, and where the Greek has no corresponding word in XX ܬܝܬܝܢܐ 8.

Again in VI ܐ 24, XIV ܒ 20, XVII ܐ 7, XXIV ܐ 5 *oītives*, *ātiva* are translated by ܐ ܕܡܠܚܐ, and in LXIII ܕ 7 by ܐ ܕܡܠܚܐ; but in XLIV ܐ 22 by ܐ ܕܡܠܚܐ and in LI ܕ 16 by ܐ alone.

In xxv ܐ 17 the Greek MSS. have simply *ōs* where the Syriac has ܐ ܕܡܠܚܐ.

In LVII ܐ 2, LXII ܐ 16 *ἐπειδή* is rendered by ܐ ܕܡܠܚܐ, but in the Second Epistle XII ܕ 4 by ܐ ܕܡܠܚܐ.

ܕܡܠܚܐ occurs ten times in the Harklean as the rendering of *γε*.

P. ܐ, l. 2. ܐܕܡܠܚܐ is the rendering adopted by the Syriac translator for the following Greek words: *βουλή* II ܐ 2, LVII ܐ 5, LXI ܐ 19; *βούλησις* IX ܐ 22, XL ܐ 21; *γνώμη* VIII ܐ 4; *διάνοια* XIX ܐ 8, XXI ܕ 16, XXII ܐ 8, XXXIX ܐ 19; Ep. 2 I ܐ 16, XIX ܐ 2, XX ܐ 10; *ἐννοια* XXI ܐ 22; *πρόθεσις* XLV ܐ 20.

P. ܐ, l. 5. ܐܕܡܠܚܐ ܐ is the rendering of *ἀνομία*, as always in the Harklean; in the Peshittā *ἀνομία* is rendered by ܐܕܡܠܚܐ.

l. 14. ܐܕܡܠܚܐ ܐ is an exceptional rendering of *δικαιώ*; elsewhere in these epistles ܐܕܡܠܚܐ is used.

l. 16. The MS. has ܐܕܡܠܚܐ for ܐܕܡܠܚܐ here and in XII ܐ 16, but not elsewhere.

l. 22. ܐܕܡܠܚܐ ܐܕܡܠܚܐ = *παντοκρατορικός*. In II ܐ 4, XXXII ܐ 18, LVI ܐ 4, LX ܐ 8, LXII ܐ 9, and in the Harklean ܐܕܡܠܚܐ ܐܕܡܠܚܐ is the rendering of *παντοκράτωρ*.

ܐܕܡܠܚܐ = *ὑπακούσωμεν*. See note on ch. LVIII.

P. ܕ, l. 5. ܐܕܡܠܚܐ ܐܕܡܠܚܐ = *παλιγγενεσία*. The same rendering is found in the margin of the Harklean, Matt. xix. 28.

l. 6. ܐܕܡܠܚܐ ܐܕܡܠܚܐ. There is a somewhat remarkable variation in the translation of *ὁ δεσπότης* in this epistle. In XI ܐ 10, XX ܐ 3, XXIV ܐ 24, XXXVI ܐ 25, ܐ 3, XLIX ܐ 15, LII ܐ 8, it is rendered, as it is here, by ܐܕܡܠܚܐ ܐܕܡܠܚܐ; in XXXIII ܐ 22 by ܐܕܡܠܚܐ

ܐܠܐ; in XL ܐܠ 17, 25 by ܐܠܐ, in XLVIII ܐܠ 14, LVI ܐܠ 18 by ܐܠܐ; and in LV ܐܠ 12 by ܐܠܐ.

δέσποτα is rendered by ܐܠܐ ܐܠܐ LIX ܐܠ 5, 6; by ܐܠܐ ܐܠܐ LXI ܐܠ 9; by ܐܠܐ LX ܐܠ 1; and by ܐܠܐ LXI ܐܠ 17, LXIV ܐܠ 11.

In three passages, however, VIII ܐܠ 1, XX ܐܠ 12, XXXIII ܐܠ 24 ܐܠܐ ܐܠܐ corresponds to ὁ δεσπότης τῶν πάντων.

It will be observed that the translator uses ܐܠܐ before a genitive and ܐܠܐ when the word occurs absolutely. The rendering ܐܠܐ is perhaps due to the fact that the translator understood the words to refer to Christ.

l. 13. ἐπαγγελία is always translated by ܐܠܐܐ in these epistles, and by ܐܠܐܐ in the Harklean.

P. ܐ, l. 7. ܐܠܐܐ ܐܠܐܐ is the Harklean rendering of εὐσέβεια. It does not occur in the Peshittâ.

l. 17. ܐܠܐܐܐܐ is the rendering of οἱ διατάζοντες here and XXIII ܐܠ 12 and Ep. II XI ܐܠ 16. ܐܠܐܐܐܐ likewise occurs XLVI ܐܠ 20 as the translation of διαταγμός. In *Reliquiae Juris Ecclesiastici*, ed. Lagarde, p. ܐܠ, l. 10, p. ܐܠ, l. 22 ܐܠܐܐܐܐ is the rendering of διατάζειν, and in the same work p. ܐܠ, l. 5 ܐܠܐܐܐܐ ܐܠܐܐ corresponds to ἀδιατάκτως. Cf. Jac. Ed. *Scholia* (ed. Phillips) ܐܠ 13, ܐܠ 16, ܐܠ 20, Athanasius, *Festal Epistles* ܐܠ 21.

In the Curetonian, Peshittâ and Harklean versions of the New Testament διατάζειν is rendered by ܐܠܐܐܐܐ.

l. 18. γενεά is here translated by ܐܠܐܐܐܐ as in the Gospels of the Peshittâ (except S. Luke i 50 where ܐܠܐܐܐܐܐ ܐܠܐܐܐܐܐ = εἰς γενεὰς καὶ γενεάς); elsewhere in this epistle it is translated by ܐܠܐܐܐܐ, as in Acts (except ii 40, xiii 36) and epistles of the Peshittâ, and always in the Harklean.

P. ܐ, l. 21. ܐܠܐܐܐܐܐܐ occurs as the translation of ἀλαζονεία here and in XIV ܐܠ 17, XVI ܐܠ 18, XXI ܐܠ 1, XXXV ܐܠ 27; moreover ἀλαζονεύεσθαι is translated by ܐܠܐܐܐܐܐܐ II ܐܠ 15, XXXVIII ܐܠ 9, and ἀλάζων by ܐܠܐܐܐܐܐܐܐ LVII ܐܠ 23. ὑπερηφανία is rendered by ܐܠܐܐܐܐܐܐܐܐ XVI ܐܠ 19, XXX ܐܠ 2, XXXV ܐܠ 27, and ὑπερήφανος by ܐܠܐܐܐܐܐܐܐܐܐ XXX ܐܠ 3, LVII ܐܠ 24, LIX ܐܠ 20.

In the Peshittâ on the other hand *ἀλαζονεία* is translated by **ܠܐܠܐܙܢܝܐ** and *κίωμα*, *ἀλάζων* by **ܠܐܠܐܙܢܝܐ**, *ὑπερηφανία* by **ܠܐܠܐܙܢܝܐ** and *ὑπερήφανος* by **ܠܐܠܐܙܢܝܐ** and **ܠܐܠܐܙܢܝܐ**.

P. ܐܠܝܬܐ, l. 21. **ܠܐܠܐܙܢܝܐ**. The Syr. Hex. and the Philox. (S. John xii 38, Rom. x 16) have **ܠܐܠܐܙܢܝܐ**.

l. 23. **ܠܐܠܐܙܢܝܐ** (= *παιδίον*). So the Pesh. in this passage; the Syr. Hex. has **ܠܐܠܐܙܢܝܐ**. **ܠܐܠܐܙܢܝܐ** is never used for *παιδίον* in the Hark.

ܠܐܠܐܙܢܝܐ. Syr. Hex. **ܠܐܠܐܙܢܝܐ**.

25. *κάλλος* is here rendered by **ܠܐܠܐܙܢܝܐ**, but the **ܠܐܠܐܙܢܝܐ** from the preceding clause would be easily substituted for **ܠܐܠܐܙܢܝܐ**.

ܠܐܠܐܙܢܝܐ **ܠܐܠܐܙܢܝܐ** **ܠܐܠܐܙܢܝܐ** **ܠܐܠܐܙܢܝܐ**. Syr. Hex. **ܠܐܠܐܙܢܝܐ** **ܠܐܠܐܙܢܝܐ** **ܠܐܠܐܙܢܝܐ** **ܠܐܠܐܙܢܝܐ**.

P. ܐܠܝܬܐ, l. 2. **ܠܐܠܐܙܢܝܐ** **ܠܐܠܐܙܢܝܐ** **ܠܐܠܐܙܢܝܐ**. Syr. Hex. **ܠܐܠܐܙܢܝܐ** **ܠܐܠܐܙܢܝܐ** **ܠܐܠܐܙܢܝܐ**. In IV ܐܠܝܬܐ 11 we have **ܠܐܠܐܙܢܝܐ** for *καὶ συνέπεσεν τῷ προσώπῳ αὐτοῦ*.

l. 3. **ܠܐܠܐܙܢܝܐ**. Syr. Hex. **ܠܐܠܐܙܢܝܐ**.

ܠܐܠܐܙܢܝܐ. Syr. Hex. **ܠܐܠܐܙܢܝܐ**.

l. 4. **ܠܐܠܐܙܢܝܐ**. Syr. Hex. **ܠܐܠܐܙܢܝܐ**.

l. 5. **ܠܐܠܐܙܢܝܐ** = *καὶ ἐν κακώσει*. SH. **ܠܐܠܐܙܢܝܐ**. **ܠܐܠܐܙܢܝܐ** as the rendering of *κάκωσις* occurs only once in the Syr. Hex. Ps. xliii 21.

ܠܐܠܐܙܢܝܐ (= *ἐτραυματίσθη*), in Syr. Hex. **ܠܐܠܐܙܢܝܐ**; but *τραυματίζω* = **ܠܐܠܐܙܢܝܐ** Syr. Hex. Jerem. ix 1, Ezek. xxviii 9, 23, xxx 4, xxxii 27.

l. 8. **ܠܐܠܐܙܢܝܐ** (= *πρόβατα*). Syr. Hex. **ܠܐܠܐܙܢܝܐ** (but **ܠܐܠܐܙܢܝܐ** occurs Jerem. xxv 35, 36, Ezek. xxv 5), S. Cyr. *Com. in Luc.* 345, and in Philox. In IV ܐܠܝܬܐ 8, LIX ܐܠܝܬܐ 13, however, *πρόβατα* is translated by **ܠܐܠܐܙܢܝܐ**.

l. 9. **ܠܐܠܐܙܢܝܐ** (= *ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν*). **ܠܐܠܐܙܢܝܐ** Cyr. *Luc.* 345. *ὑπέρ* is uniformly rendered by **ܠܐܠܐܙܢܝܐ** in the Philoxenian.

ܠܐܠܐܙܢܝܐ **ܠܐܠܐܙܢܝܐ** **ܠܐܠܐܙܢܝܐ** (= *διὰ τὸ κεκαῶσθαι*). Syr. Hex. **ܠܐܠܐܙܢܝܐ** **ܠܐܠܐܙܢܝܐ**.

l. 10. ܕܚܕܝܬܐ (= ἡχθη), so also Syr. Hex. In Acts viii 32, Phil., Cyr. *Luc.* 345, Isa. liii 7 and Acts viii 32, Pesh. ܕܚܕܝܬܐ is used. Cf. S. Luke iv 1, xxiii 32, Acts xx 12, xxi 16, 2 Tim. iii 6, Phil. ܕܚܕܝܬܐ is the more general equivalent.

l. 12. ܡܠܟܐܢܐ (= ἐν τῇ ταπεινώσει αὐτοῦ) is attached by the interpunctuation to the preceding, not to the following clause. The same division is found in the Syr. Hex. of Isaiah liii 7 (see Dr Ceriani's facsimile edition), and in the Pesh. and Phil. of Acts viii 32.

ܡܠܟܐܢܐ. So Syr. Hex.; Phil. ܡܠܟܐ.

ܡܠܟܐ ܚܝܢܐ. Syr. Hex. ܡܝܢܐ; Phil. ܡܠܟܐ ܚܝܢܐ.

l. 13. ܠܚܕܐ, so Syr. Hex. Phil. ܠܚܕܐܢܐ.

ܐ (= ὅτι), so Syr. Hex. Phil. ܐ ܠܚܕܐ.

ܠܚܕܐܢܐ (= αἴρεται), so Syr. Hex. Phil. ܠܚܕܐܢܐ.

ܠܚܕܐ ܡܠܟܐܢܐ (= ἀπὸ τῆς γῆς ἢ ζωνῇ αὐτοῦ). Syr. Hex. and Phil. ܡܠܟܐܢܐ ܠܚܕܐ ܡܠܟܐܢܐ.

l. 15. ܡܠܟܐܢܐ. Syr. Hex. ܡܠܟܐ ܚܝܢܐܢܐ.

l. 16. ܠܚܕܐ (= ἀνομία). Syr. Hex. ܠܚܕܐܢܐ ܠܚܕܐ.

ܡܠܟܐܢܐ. Syr. Hex. ܡܠܟܐ ܠܚܕܐܢܐ.

l. 17. ܠܚܕܐ (= βούλεται). Syr. Hex. ܠܚܕܐ. ܠܚܕܐ is the Philoxenian equivalent of βούλεται, ܠܚܕܐ the Syr. Hex.

l. 18. ܠܚܕܐ ܠܚܕܐ (= περὶ ἁμαρτίας). Syr. Hex. ܠܚܕܐ ܠܚܕܐ.

l. 19. ܠܚܕܐ (= ἀφελεῖν). Syr. Hex. ܠܚܕܐܢܐ. Both ܠܚܕܐ and ܠܚܕܐܢܐ are used in Syr. Hex. The Phil. always uses ܠܚܕܐ.

P. ܡ, ll. 4, 5. ܐܬܝܢܐܡܝܢ ܐܝܢܐ has here a double rendering ܐܝܢܐ ܠܚܕܐܢܐ, and is thus distinguished from ܐܝܢܐ ܠܚܕܐܢܐ (= ܐܝܢܐ ܠܚܕܐܢܐ) which occurs just below (l. 8). ܐܬܝܢܐܡܝܢ is rendered by ܐܝܢܐ ܠܚܕܐܢܐ always in Pesh. (except Acts xiv 9), and in Hark. twice only, S. Luke iv 20, Acts iii 12 (elsewhere by ܐܝܢܐ ܠܚܕܐܢܐ). ܐܬܝܢܐܡܝܢ is translated in this epistle by ܠܚܕܐܢܐ alone vii 1 16, ix 1, xxxvi 21.

P. ܡ, l. 2. ܐܬܝܢܐܡܝܢ (= προσκόψωμεν). In Phil. προσκόπτειν is always translated by ܠܚܕܐܢܐ. Cf. S. Luke xvii 4, Pesh.

1. 9. ܟܬܝܢ ܟܬܝܬܝܢ = κατὰ προσκλίσεις. In 1 Tim. v 21, Phil. κατὰ πρόσκλισιν is rendered by ܟܬܝܬܝܢ.

1. 25. ὀφθαλμοὶ Κυρίου = ܟܬܝܢ ,ܟܬܝܢ ܕܟܝܢ, differing both from the Pesh. and Syr. Hex.

P. ܟܬܝܢ, l. 6. ἀνυπερβλήτου paraphrased thus: ܕܠܝܬ ܟܬܝܬܝܢ ܟܬܝܬܝܢ.

II. 6, 7. ܟܬܝܬܝܢ ܟܬܝܬܝܢ = παρρησιάζεται. This translation of the Greek verb occurs in the Phil. of Acts ix 28, xiii 46, xix 8, Ephes. vi 20. It was probably suggested by the phrase πολλὴ παρρησία χρώμεθα 2 Cor. iii 12. In xv ܕܝܢ 14 παρρησιάζομαι is translated ܟܬܝܬܝܢ ܟܬܝܬܝܢ.

1. 9. ܟܬܝܬܝܢ = εὐσπλαγχνος here and xxix. ܕܝܢ 13. In Pesh. εὐσπλαγχνοὶ is translated ܟܬܝܬܝܢ (Ephes. iv 32), and ܟܬܝܬܝܢ (1 Pet. iii 8); the Phil. in both places has ܟܬܝܬܝܢ ܟܬܝܬܝܢ.

ܟܬܝܢ = πεπληροφορημένος. In Eccles. viii 11 ἐπληροφορήθη καρδία is the rendering of ܟܬܝܢ ܟܬܝܢ, which seems to be the origin of the common meaning of the word, 'to be filled or fully resolved.' The verb is translated ܟܬܝܬܝܢ ܟܬܝܬܝܢ in Syr. Hex.

1. 16. The Syriac of this quotation agrees with Syr. Hex. (Pesh. ܟܬܝܬܝܢ.)

II. 21, 25, 26. ܟܬܝܬܝܢ ܟܬܝܬܝܢ as Eph. iv 19, Pesh. The Phil. has ܟܬܝܬܝܢ ܟܬܝܬܝܢ in this form, cf. Gal. ii 20, Ephes. v 2.

1. 26. ܟܬܝܬܝܢ = λυτρώνονται. The Philoxenian equivalent is ܟܬܝܬܝܢ.

P. ܟܬܝܢ, l. 2. ܟܬܝܬܝܢ = ἐπετελέσαντο. ܟܬܝܢ is the rendering of ἐπιτελεῖν, ἐπιτελεῖσθαι in Hark. (except Gal. iii 3), never in Pesh.

1. 3. ܟܬܝܬܝܢ = μακάριος always in Hark., never in Pesh., but ܟܬܝܬܝܢ = μακάριοι XLIV ܕܝܢ 21 and L ܕܝܢ 8; also Ep. II XIX ܟܬܝܬܝܢ 4; and ܟܬܝܬܝܢ = μακάριος L ܕܝܢ 10, LVI ܕܝܢ 3, also Ep. II XVI ܟܬܝܬܝܢ 23.

Ep. I XXXV μακάρια = ܟܬܝܬܝܢ (ܕܝܢ 11), XL μακάριοι = ܟܬܝܬܝܢ (ܕܝܢ 24), XLIII μακάριος = ܟܬܝܬܝܢ (ܕܝܢ 8), XLVIII μακάριοι = ܟܬܝܬܝܢ (ܕܝܢ 23) L (ܕܝܢ 5). Ep. II XIX μακάριος = ܟܬܝܬܝܢ (ܟܬܝܢ 8.)

In XLVII μακάριος = ܡܚܕܝܐ (al 22), cf. John xiii 17, Acts xxvi 2, Jas. i 25 Pesh.

l. 6. πατρίς is here translated by ܡܠܟܘܬܐ ܕܡܠܟܐ; in Phil. it is rendered ,ܡܠܟܘܬܐ ܕܡܠܟܐ (Mark vi 1), elsewhere by ܡܠܟܐ, in Pesh. by ܡܠܟܐ.

l. 11. ἀξίω = ܡܠܟܐ in SH. e.g. Sap. xiii 18, Euseb. *Hist. Eccles.* (*Anc. Syr. Doc.* ܡ 11).

ll. 13, 14. ἐκινδύνευσεν = ܡܠܟܘܬܐ ܕܡܠܟܐ ,ܡܠܟܐ so once in Phil., Luke viii 23.

l. 15. παράπτωμα always rendered ܡܠܟܐ in Phil.; twice only in Pesh. (Rom. v 15), here only in Clement (but ܡܠܟܐ = περίπτωσις (I ܥ 8). παράπτωμα is rendered by ܡܠܟܐ (II ܐ 12, LI ܡ 21).

ὑπάρχω here rendered by ܡܠܟܐ, elsewhere by ܡܠܐ as in Phil.

l. 18. ἔγκαρπος καὶ τελεία. The order of the adjectives is inverted in the Syriac.

l. 20. ܡܠܐ ܡܠܐ is an exceptional rendering of ὀφείλει: elsewhere in these epistles ܡܠܐ is used: in the Hark. ܡܠܐ, ܡܠܐ and four times ܡܠܐ (1 Cor. vii 36, ix 10, 2 Cor. xii 11, Heb. ii 17).

l. 24. The quotation from Ps. cxviii 18 agrees with Pesh. and SH.

The quotation from Prov. iii 12 agrees with SH., except that our translation has ܡܠܐ (as Pesh., Prov. iii 12, Heb. xii 6) for ܡܠܐ.

P. ܡܠܐ, l. 2. The quotation from Ps. cxli 5 as in SH. quoted in *Rel. Jur. Eccl.* p. ܡܠܐ.

l. 4. Job v 17 ܡܠܐ ܡܠܐ. This (as well as ,ܡܠܐ) is from the Pesh.

νοῦθήγημα = ܡܠܐ ܡܠܐ; SH. ܡܠܐ; Pesh. ܡܠܐ ܡܠܐ.

l. 5. ἀποκαθίστησιν = ܡܠܐ ܡܠܐ; so ἀποκαταστήσῃ = ܡܠܐ ܡܠܐ (XLVIII ܡ 16). ܡܠܐ ܡܠܐ = ἀποκαταστήσεται Isa. xxiii 17 SH.; SH. here has ܡܠܐ ܡܠܐ.

l. 6. ܡܠܐ = ἀνάγκη as always in SH. of Job. The Hark. has ܡܠܐ (or ܡܠܐ pl. ܡܠܐ or ܡܠܐ) everywhere except Rom. xiii 5.

P. 4, l. 3. $\text{ܐܢܬܘܢ} = \text{ܐܢܬܘܢ} \text{ܐܢܬܘܢ}$. $\text{ܐܢܬܘܢ} = \text{ܐܢܬܘܢ}$ 1 Tim. ii 1 Hark.

l. 10. $\text{ܡܢ} \text{ܠܐܝܢ} = \text{λοιπόν}$. The addition of ܡܢ implies no various reading.

SECOND EPISTLE.

P. 2, ll. 3, 4. $\text{ܐܢܬܘܢ} \text{ܐܢܬܘܢ} = \text{ἀναβλέψαμεν}$. This full translation occurs here only: cf. ix 4.

$\text{ἀναβλέψας} = \text{ܐܢܬܘܢ}$ Luke xix 5 Hark. ἀναβλέπειν is translated by ܐܢܬܘܢ Isa. xl 26, Zech. v 5 Syr. Hex.

ll. 5, 6. $\text{ܐܢܬܘܢ} \text{ܐܢܬܘܢ}$ a double rendering of σπλαγχνισθείς .

l. 6. ܐܢܬܘܢ (cf. l. 2). This phrase (with ܐܢܬܘܢ for ܐܢܬܘܢ) appears to be peculiar to this document.

l. 10. $\text{ܐܢܬܘܢ} = \text{εὐφράνθητι}$ as in Isaiah liv 1 SH. The Hark. has ܐܢܬܘܢ Gal. iv 27, and uses the same verb to translate εὐφραίνεσθαι in all other passages.

l. 11. $\text{ܐܢܬܘܢ} = \text{ὠδίνουσα}$. So Pesh. of Gal. iv 27 and Syr. Hex. of Isa. liv 1. Hark. has ܐܢܬܘܢ .

l. 12. $\text{ܐܢܬܘܢ} = \text{μᾶλλον}$. This rendering is found in Hark. only 1 Cor. xiv 18. Elsewhere in this version the rendering is either ܐܢܬܘܢ or ܐܢܬܘܢ .

l. 15. $\text{ܐܢܬܘܢ} = \text{βόησον}$. The Syriac translator probably uses ܐܢܬܘܢ here, because it is the more familiar equivalent for βοᾶν , although in the quotation immediately preceding he has rendered βῆξον by this word. ܐܢܬܘܢ is the rendering of βοᾶν everywhere in Hark. except Luke xviii 7, Gal. iv 27.

l. 18. Here $\text{ܐܢܬܘܢ} = \text{ὠδίνουσα}$, vide supra.

l. 24. ܐܢܬܘܢ , so Pesh. Matt. ix 13, Mark ii 17. Hark. has ܐܢܬܘܢ .

P. 4, l. 2. ܐܢܬܘܢ is here rendered adverbially; οὖν is omitted, and $\text{ἔλεος ποιήσαντος αὐτοῦ εἰς ἡμᾶς}$ has a double rendering.

l. 11. $\text{καὶ μὴ παρακούειν αὐτοῦ τῶν ἐντολῶν}$ here rendered by $\text{ܐܢܬܘܢ} \text{ܐܢܬܘܢ} \text{ܐܢܬܘܢ}$ in ch. vi $\text{ἐὰν παρακούσωμεν τῶν ἐντολῶν αὐτοῦ}$ is translated $\text{ܐܢܬܘܢ} \text{ܐܢܬܘܢ} \text{ܐܢܬܘܢ}$.

(p. 12), and in ch. xv τοῖς παρακούσασιν is translated ܐܬܝܢ ܕܥܬܝܢܐ (p. 9).

παρακούειν is rendered by ܥܬܝܢܐ Isa. lxv 12 Syr. Hex., and by ܕܥܬܝܢܐ in Pesh. and Hark.

l. 13. The MS. has ܐܬܝܢܐ (= αὐτὸν ἐπικαλεῖσθαι). The insertion however of a single letter will harmonize the Syriac with the Greek ܐܬܝܢܐ (= αὐτὸν τιμᾶν).

ܐܬܝܢܐ = ἰσχύος (for διανοίας) which occurs in the parallel passages of the Gospels, or δυνάμεως as in Deut. vi 5 LXX, cf. Matt. xxii 37 Cur. and Pesh.

P. 1, l. 1. ܐܬܝܢܐ ܕܥܬܝܢܐ, Gk. ἐν τῇ κόλπῳ μου. The Syriac is probably an alteration to obviate an apparent difficulty in reconciling ἐν τῇ κόλπῳ μου with μετ' ἐμοῦ.

l. 2. ἀποβαλῶ. The Syriac gives a double rendering of this word.

l. 5. ܐܬܝܢܐ = ἀνομία as always in Pesh.; in Hark. ܐܬܝܢܐ.

l. 6. καταλείψαντες rendered in Syriac as Pres. Part.

ܐܬܝܢܐ. The Syriac translator read παροιμίαν which is so rendered 2 Pet. ii 22, and in the Syr. Hex. of Ecclus. xxxix 3, xlvii 18.

l. 9. ἐν μέσῳ = ܕܡܝܬܐ. In Matt. x 16, Luke x 3 the Pesh. has ܕܡܝܬܐ, the Hark. ܐܬܝܢܐ.

l. 13. δυναμένους = ܕܡܝܬܐ as in Matt. x 28 Pesh.; ἔχοντα ἐξουσίαν = ܐܬܝܢܐ ܕܡܝܬܐ as in Luke xii 5 Hark.

l. 20. ܐܬܝܢܐ = ἐπιτυχῶν as in Hark. Heb. vi 15.

ll. 25, 27. δουλεύειν is translated by ܐܬܝܢܐ ܕܡܝܬܐ xxxi (ܡܝܬܐ 1), Ep. II xvii (ܡܝܬܐ 3), xviii (ܡܝܬܐ 5) and in the present passage; it is translated by ܐܬܝܢܐ alone in xxvi (ܡܝܬܐ 4), xlv (ܡܝܬܐ 20), Ep. II xi (ܡܝܬܐ 11); cf. Luke xvi 13. We have here a good example of the way in which this version comes between the Pesh. and the Hark., here inclining to the former.

P. 1, l. 2. ܐܬܝܢܐ. If considered as a strict translation, this word would rather represent ἀπολέσθαι which is the reading of Justin Mar. Apol. i 15. ζημιοῦσθαι is uniformly rendered by ܐܬܝܢܐ in Hark. as well as in Pesh. and Cur. (In Luke ix 25 the editor followed by Tischendorf incorrectly retranslates by ἀπολέσας, cf. Rel. Jur. Eccl. 18.)

l. 4. **ܕ ܗܘܐ** = ἀποτάσσεσθαι governing a Dative, so l. 6 and xvi (**ܕܗܘܐ** 12, 13): so also Luke xiv 33 Hark.

l. 8. **ܡܚܒܠܐ** is the constant translation of φθαρτός in Hark., and so vii (**ܡܚ** 22, **ܐ** 3).

l. 9. The translation of ἐκεῖνα by **ܕܡܢ ܕܡܢ** and the addition of **ܡܚܒܠܐ** l. 11 are probably touches from the translator's hand in order to bring the contrast into clearer relief.

l. 14. Noah, Job, Daniel. To the authorities cited for this order of the names add Aphraates (ed. Wright) p. **ܕܡܢ** l. 7. It is also the order observed by Ephraem in his explanation (*Op. Syr.* ii 177).

l. 19. παράκλητος is here represented by **ܡܚܒܠܐ**. In Cur., Pesh., and Hark. it is invariably rendered **ܡܚܒܠܐ ܡܚܒܠܐ** or **ܡܚܒܠܐ ܡܚܒܠܐ**.

l. 21. For the error in A of αἰων for αἰων, cf. also 4 Macc. ix 23, xi 20.

P. **ܐ**, l. 1. **ܡܚܒܠܐ**, cf. p. **ܡܚܒܠܐ**, l. 13.

l. 4. **ܡܚܒܠܐ** = βάλλεται, cf. Matt. v 13 Pesh. In Hark. βάλλω is always rendered by **ܡܚܒܠܐ**.

l. 11. **ܡܚܒܠܐ ܡܚܒܠܐ ܕܡܢ**, a double translation of ἀνα-.

l. 14. **ܡܚܒܠܐ** (= ἐν τῇ σαρκί) is attached to the preceding clause by the Syriac interpunctuation.

P. **ܐ**, l. 13. ἐπαγγελία is always rendered by **ܡܚܒܠܐ** in these epistles, and by **ܡܚܒܠܐ** in Hark.

l. 14. ἐσόμεθα represented here by **ܡܚܒܠܐ ܡܚܒܠܐ** but by **ܡܚܒܠܐ**

l. 12. The former rendering represents the Subjunctive or Optative of εἶναι in Hark., but **ܡܚܒܠܐ ܡܚܒܠܐ** represents εἶσονται 2 Tim. ii 2.

ὁ προφητικὸς λόγος = **ܡܚܒܠܐ ܡܚܒܠܐ** as in 2 Pet. i 19 Hark.

ll. 16, 17. πάλαι = **ܡܚܒܠܐ ܡܚܒܠܐ** as Heb. i 1, Pesh. and Hark. Matt. xi 21 (sic leg.), Luke x 13, Hark.

l. 19. ἀνόητοι, which is translated **ܡܚܒܠܐ ܡܚܒܠܐ** Ep. I xxiii (**ܡܚ** 15), has here a double rendering **ܡܚܒܠܐ ܡܚܒܠܐ**. In

Pesh. the equivalent is **ܡܚܒܠܐ** Rom. i 14, Gal. iii 3, 1 Tim. vi 9 and **ܡܚܒܠܐ ܡܚܒܠܐ** Luke xxiv 25, Gal. iii 1. The Harklean rendering is in all cases **ܡܚܒܠܐ ܡܚܒܠܐ**.

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[VII.]

כ

אלה מהתעורר.

למלך המלך. והוא לפיכך נקרא המלך. והוא המלך המלך. [III.]
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כתיב וחיובי המלכות

הוא המלכות.

הוא המלכות וחיובי המלכות .. [I.]
 המלכות הנה המלכות. המלכות: המלכות והוא למלכות
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2 Cod. 1.0.0.0.

3 Cod. 0.0.0.0.

കുടുംബ മന്ദിരം

[LXIV.]

[LXV.]

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കുടുംബ മന്ദിരം

[illegible]

א. חס. מילת דמא. סבא דל. וסל' סבבא. א. חס.

[illegible]

എന്നിവിടെ കിട്ടിയ കല്ലെഴുത്തുകൾ

කර්මයේ ප්‍රතිඵලය ලෙසින් ආදායමක් ලැබීම.

ကစားရဲသူ ကစားသူ ကစားရဲသူ သ ညီညွတ် .ကစားရဲသူ

خدمت. کہ جس نے احسان کیا ہے اسے شکریہ ادا کیجئے اور جہاں جہاں

حلمہ۔ فیہ ذلک ہم کلمہ ختمہ دہا۔ صہ

ചരമം. ൧൦. ൧൧. ൧൨. ൧൩. ൧൪. ൧൫. ൧൬. ൧൭. ൧൮. ൧൯. ൨൦. ൨൧. ൨൨. ൨൩. ൨൪. ൨൫. ൨൬. ൨൭. ൨൮. ൨൯. ൩൦. ൩൧. ൩൨. ൩൩. ൩൪. ൩൫. ൩൬. ൩൭. ൩൮. ൩൯. ൪൦. ൪൧. ൪൨. ൪൩. ൪൪. ൪൫. ൪൬. ൪൭. ൪൮. ൪൯. ൫൦. ൫൧. ൫൨. ൫൩. ൫൪. ൫൫. ൫൬. ൫൭. ൫൮. ൫൯. ൬൦. ൬൧. ൬൨. ൬൩. ൬൪. ൬൫. ൬൬. ൬൭. ൬൮. ൬൯. ൭൦. ൭൧. ൭൨. ൭൩. ൭൪. ൭൫. ൭൬. ൭൭. ൭൮. ൭൯. ൮൦. ൮൧. ൮൨. ൮൩. ൮൪. ൮൫. ൮൬. ൮൭. ൮൮. ൮൯. ൯൦. ൯൧. ൯൨. ൯൩. ൯൪. ൯൫. ൯൬. ൯൭. ൯൮. ൯൯. ൧൦൦.

جنتی ہم سے دعا کہ اللہ عزوجل: ہم کو لکھ دے

අවසාන : නැවත අවබෝධය අවබෝධය

ಅಲ್ಪ. ಕೂಗಿದ ಕಳಿ ಮೂಲಕ. ದಿಂ ಕಳಿ. ಮುಖ

ಮಹಾಭಾರತ ಮತ್ತು ಕಥೆ ಕಥೆಯ ಮೇಲೆ ಆಧಾರ : ಸಾಹಿತ್ಯ

കുമാര : കോട്ടയം കമ്മിഷൻ ഓഫീസിലെ ഓഫീസർ

ಕಡಲೀನು ಹಿಂತಿರುಗಿಸಿ : ಮುಖಾಂತರ ಕುರಿತು.

അം : കൃഷ്ണൻ . അം : വെള്ളാടൻ .

החברת חתמה להסכם זה בלונדון ביום 17 במרץ 1914.

အကျဉ်းချုပ်အားဖြင့် အောက်ပါအတိုင်း ဖော်ပြပါမည်။

ಇಂತಹ ಒಂದು ವಿಧವಾದ ಸಮೀಕ್ಷೆ ನಡೆಸುವುದು

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പ്രതി പക്ഷം കമ്പനിയുടെ പേരിൽ : പ്രതിപക്ഷം പേരിൽ

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[LVIII.]

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കുടുംബ മന്ദിരം

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[LIV.]

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[LV.]

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[XLVI.]

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[XLVII.]

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[XXIX.]

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[XXX.]

14 Cod. **حجرت**

ונתתה לו כח רבית מן המעשר והתרומה [XXVI.]
 ונתתה לו כח רבית מן המעשר והתרומה [XXVII.]
 ונתתה לו כח רבית מן המעשר והתרומה [XXVIII.]

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കുടുംബ മന്ത്രി

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உதவியாக கொடுக்க

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[XIV.]

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[VII.]

[VIII.]

24 Cod. [حـ] There is a hole in the parchment here.

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 ከሰው ጋር ሲያገናኝ . ከሰው ጋር ሲያገናኝ [I.]
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